

Wm. Lloyd Garrison

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MR. ABBOT'S
THANKSGIVING SERMON.

1799.

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TRAITS OF RESEMBLANCE IN THE PEOPLE OF THE UNITED STATES OF AMERICA TO ANCIENT ISRAEL.

IN A
S E R M O N,

DELIVERED AT HAVERHILL,

ON THE

TWENTY-EIGHTH OF NOVEMBER, 1799,

THE DAY

OF

ANNIVERSARY THANKSGIVING.

BY ABIEL ABBOT, *h*

PASTOR OF THE FIRST CHURCH IN HAVERHILL.



HAVERHILL.

FROM THE PRESS OF

MOORE & STEBBINS.

PUBLISHED FOR THE SUBSCRIBERS.—DEC. 1799.

TRAITS OF RESSEMBLANCE IN THE PRO-
PIE OF THE UNITED STATES OF AMER-
ICA TO ANCIENT EGYPT.

IN A

S. F. R. M. O. A.

DESCRIPTED AT HAVENHILL.

OF THE

UNIVERSITY OF NOTTINGHAM, 1800.

THE DAY

ANNIVERSARY THANKSGIVING

BY ADRIAN ARDRE,

CHURCH OF THE HOLY CHURCH IN HAVENHILL.



FROM THE PRESS OF
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THANKSGIVING SERMON.

DEUTERONOMY xxxiii. 29.

**HAPPY ART THOU, O ISRAEL : WHO IS LIEGE UNTO
THEE, O PEOPLE SAVED BY THE LORD, THE SHIELD
OF THY HELP, AND WHO IS THE SWORD OF THY
EXCELLENCY !**

NO nation, since the world was
peopled, has been remarkable in so many and im-
portant respects, as the posterity of Abraham.
This observation may be true in regard to both
branches of his family, to Ishmael as well, as Isaac.
For the children of Ishmael have been remarka-
ble down to our day, for their wild manners and
hostile and unconquerable spirit, being in all ages
a living accomplishment of the prophecy deliver-
ed more, than three thousand years past, that
“ *his hand should be against every man, and every
man’s hand against him.*” But the observation par-
ticularly holds to Abraham’s posterity in the line
of

of Isaac and Jacob ; which is the nation described in the text in animated and poetic language. *Happy art thou, O Israel : who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency !*

It has been often remarked that the people of the United States come nearer to a parallel with Ancient Israel, than any other nation upon the globe. Hence, "OUR AMERICAN ISRAEL," is a term frequently used ; and common consent allows it apt and proper. Not to raise our national vanity, as if we had an indefeasible title to peculiar divine favor ; but rather to excite our pious caution, that we may not forfeit it ; and especially on this religious anniversary, to promote our fervent gratitude to God, our Benefactor, let us run something like a parallel between Israel and the nation of which we have the peculiar felicity to be a portion.

I propose to apply the words of the text, which are very characteristic, to both nations ; and though Ancient Israel shall have a signal preeminence over the American, by the number and astonishing nature of the miracles wrought in her favor ; yet will there appear between them a resemblance not inconsiderable.

The words before us present three particulars to be applied ;

- I. The *happiness* of Israel ;
- II. Their *distinction* from other nations ;
- III. The source of both, *divine favor*.

I. The

I. The first particular suggested by the text is, the *happiness* of Israel ; *Happy art thou, O Israel—*

These words were uttered by Moses the last before his death ; and were probably a prediction of their state in Canaan. But whether considered as retrospective, prophetic, or applicatory to the particular time, when they were uttered, I conceive, is immaterial ; they are true in each respect. If happiness in this world be *uninterrupted prosperity*, some nations may have been as happy, as Israel. But this is not an accurate idea of worldly happiness. That nation should be esteemed happiest, which has the best means of religion and virtue ; for inseparable from these is happiness. *Israel* then was happy, because with that nation was deposited the true religion. So thought the Apostle ; *what advantage hath the Jew ? Much every way*, says he ; *CHIEFLY because that unto them were committed the oracles of God*. In this nation was preserved the acknowledgment of the unity of God, while all others fell into polytheism ; in this nation were preserved some just notions of the worship of God, while all others fell into abominable rites and corruptions. But especially let it be remembered that to this nation were given a constitution and laws, written with the finger of God, or delivered in thunders from his mouth. Further ; they were, in a sense different from *all* other nations, the *immediate* subjects of divine government. He gave them laws ; he affixed penalties, and executed them ;
he

he annexed promises, and accomplished them. He was the King and the FATHER of Israel. When he frowned, it was that they might again be worthy of his smile. I have no idea of national happiness, which transcends this ; unless that I add that they were happy in promises ; happy in the promise of Canaan, till they were put in possession of it ; but most happy in the promise of Christ ; for of them, *as concerning the flesh, Christ came, who is over all, God blessed forever.*

The next thing mentioned in the text is,

II. The distinction of Israel from all other nations ; *Who is like unto thee ?*

This question implies a strong negation, that any people were like them. This article is proved by the preceding and subsequent. I need not discuss particulars. They were raised above a comparison with other nations by the testimonials of divine partiality ; by the rescues they experienced ; by the protection vouchsafed ; by the privileges they enjoyed ; and by the hopes they entertained at the divine hand. For them Kings were rebuked, and nations were swept away, that they might live in cities, which they had not builded, and eat the fruit of vineyards, which they had not planted. But this particular will appear more in detail under the next head, which is to show,

III. The source of the happiness and distinction of the nation of Israel, declared in the latter clauses of the text ; *O people, SAVED by the Lord, the shield of thy help, and who is the sword of thy excellency.*

Their

Their whole history is in point to this head. We cannot rationally consider the nation of Israel otherwise, than as a religious people, miraculously preserved distinct from other nations, from their patriarch Abraham to the time of Christ; and I may add from the time of Christ to our day; for, even in their present deplorable dispersion over the world, they are fulfilling a part of the divine scheme, and a part of that body of prophecy, which was delivered to them in the days of their glory. It was necessary that the church of God should be preserved in some nation; it was necessary that the promise of a Savior should flow down in a pure channel to its accomplishment in Christ. To be that nation and that channel the posterity of Abraham were selected. This is the true key to the history of the Israelites. Hence the divine care and guardianship, not so much for the sake of the nation, as the sacred deposit in their hands. Hence the miracles, which, in their history, occur, as common events in the annals of other nations. Joseph is sent into Egypt to save this chosen family from famine. The family follow into Egypt to give time to the Amorites to fill up the measure of their iniquities, and to lay the scene of those wonders, through which they were to emerge from a temporary bondage. To the same end, Pharaoh, a prince of vilest character in profane as well, as sacred history, is raised to the throne; and Moses is saved from the bulrushes, and receives his commission to lead forth

forth the oppressed family, in despite of the avarice and power of their proud oppressors. Not with sword and buckler, for these they had not; not by an arm of flesh, did they leave Egypt. Ten successive plagues were the angels, which unbarred their prison doors. A pillar of a cloud was their conductor by day, and of fire by night. The red sea offered a path for their escape, and its waters were for bulwarks on their right and left, and for the destruction of their enemies in their rearward. In the parched desert, the flint rock, at the stroke of Moses, gushed with waters to refresh them; the winds brought their meat, and the Heavens dropped their bread.

But I need not pursue their history, as if *gleaning* miracles; they meet us at every step. By miracle they were fed; by miracle they were healed; by miracle they were taught. For them nature suspended her laws; "the stars fought in their courses;" the sun and moon stood still. Ah, by what a series of wonders was guarded the chosen people of God; guarded from their enemies; and, which was even *more* necessary, guarded or rescued from their own more dangerous *lusts* and *idolatrous caprice*.

At the close of this head permit me to remark, that what has been said is not a narrative of divine goodness, in which we have no interest, however remote it may seem. Precious to us, as to the Jews, is the promise to Abraham; and precious are all the means of its accomplishment. It was

a part of the scheme of grace that the Jews should be preserved a distinct and religious people. How otherwise could have been hung out the signals of the approaching Messiah. Who could have retained the promise of his coming? And who could have kept the sacred deposite of prophecy, which prepared the world to receive him, when come, and to believe in him, after his ascension? Among other mercies then this day, it becomes us to bless God for the *happiness*, the *distinction*, and the *miraculous salvation* of his ancient people, as the appointed means of deriving to us the blessing of Abraham, our Christian liberties and hopes.

Having seen the application of the text in its *highest propriety*; (which claims to strengthen our faith and to increase our grateful wonder at the depth both of the wisdom and goodness of God in the scheme of grace;) let us next see these words, as they apply to our own dear country, which I pray God may raise fervors in our bosoms, suitable to this grateful occasion.

Some things, which may now be said, apply more particularly to the *New England States*, which this day are unitedly occupied in the national duty of praise and thanksgiving.

I. We are to consider the *happiness* of our country; *Happy art thou, O Israel—*

Upon this fair picture there is scarcely a shade. Should I attempt a minute description of this happiness, I know where I must begin, but am at loss,
where

where I should end. The term happiness, (I repeat the thought) when applied to nations, it may be proper to use in a sense somewhat different from that, which is intended by it, when applied to individuals. A nation we must call happy, which has every thing to make it so; and for this reason, we have no measure to determine a people's real comfort and enjoyment, but that external one, which determines their means. Hence I may say, every ingredient, which, either in a religious, or in a political mind, enters into the notion of national happiness, is found among us. We enjoy the blessings of religion and of government in their purest forms. Let me give these two general particulars a little at large.

1. Religion. In this respect, we are raised even above the people of ISRAEL in their best days. For God, *who at sundry times and in divers manners spake unto them by the prophets, hath in these last days spoken unto us by his Son.* They lived in the twilight of the gospel; we live in its noonday splendor. What advantage had the Jew? *Much every way, says the Apostle; CHIEFLY because unto them were committed the oracles of God.* If these constituted their chief distinction, when they contained only the books of Moses and the prophets, what is our happiness, when are added to them the gospels and epistles? The canon of scripture is now completed. The shadows of the Mosaic dispensation have fled, to make room for the divine substance. The types, from Adam to the latest

latest prophet, have found their original in Christ; the prophecies have been fulfilled and are fulfilling; and thus the *entire* scheme of grace, with the broad seal of Heaven impressed upon it, is put into our hands, claiming our steady faith and obedience, and our eternal gratitude.

With the precious volume of the holy scriptures, we enjoy also the *ordinances* of our religion, simple, I believe, as they came from Christ and his Apostles; rites, not burthensome, like the Jewish; not fantastical, like the papal; but solemn, significant, awfully impressive. These are baptism and the Lord's supper. We enjoy also, and to some good degree, I hope, generally improve, those institutions of moral and happy tendencies, the *Christian sabbath* and *public worship*. The temples of religion are found in every town; and there seems to be a growing zeal to build, repair, and ornament them in a style becoming their high use and importance. Add to these, there is a regular priesthood, which waits at the altar; and if the public sentiment has been correctly expressed, it is a priesthood generally enlightened, laborious, and faithful.

Thus happy is New England in regard to religion.

2. Next let us look at our country in the respect of government. And whether we contemplate the *constitution and laws*, or the *administration*, we have equal cause to rejoice. It is not necessary to sketch the principles of our social compact; you know

know them. They place us at a happy distance from oppression and from anarchy. They ensure to us *all the sweets* of liberty, and all the *security* of energetical government. Power is so lodged, that its abuse becomes its loss. Our constitution in one view is a *perfect* instrument; it contains a regenerating principle. Any defect, which experience shall suggest, may easily and constitutionally be removed. Such then is our *constitution*, that it must perpetuate our liberties; except on the one hand the overweening jealousy and blind impetuosity of the people should overturn it; or its officers should too timidly and too feebly administer it on the other.

Happy in a constitution formed by sages, from the whole country, not in the rash hurry and effervescence of revolution, like that of France, but with cool and dispassionate deliberation; we are happy, enviably *happy* also in its ADMINISTRATION. Fault it ye, who can. It is impartial and magnanimous in its policy to foreign governments. In disputes with them, it is candid and conciliatory; it does not, in silence, suffer injuries; but makes a manly, a firm remonstrance. It does not rashly sacrifice peace and interest, in the pursuit of that dancing night meteor, *national honor*, so called, which so often allures proud nations, in the elder world, into seas of blood and calamity. It does not regard war, as duelling was regarded in the days of chivalry; when the longest sword and strongest arm were *acknowledged*, on the side of
right

right and equity. It regards war, as a public robbery; where the assailant is a felon, and the defendant alone is justifiable. But while it sends Envoys with the olive branch abroad, it brandishes the sword at home. It assumes the firm attitude and rugged front of warlike preparation; and stands ready, when the cup of conciliation is exhausted to its last drop, to make the appeal to Heaven and the sword. What has been the consequence of this impartial and conciliatory, yet firm policy, which the administration has observed, first to Great Britain, and last to France? Our nation is *venerable* in the eyes of all Europe. The morality of the government and the spirit of the people have been eulogized, and referred to as a national model. And this policy of administration has promoted, not the honor alone, but the interest of the country. In the first instance, it has saved us from a war, in which, if we *had* engaged, we must now have shared the humiliation of France, and have received of her plagues. In the last instance, the final result is yet in suspense. But this much we can say; it has brought down the high tone of the Directory, menacing war, to the soft voice, asking peace.

Such is our administration in regard to our *foreign* interests; how is it in regard to our *domestic*? Look around you and see; for the testimonials of good government are the prosperity of the people. Look around you then; first in the *country*. Do you see the signals of distress and oppressive

five

five taxation? Do you see houses mouldering and weatherbeaten, bespeaking the poverty of their proprietors? Do you see barns shattered and empty? Do you see your soil run over to briars, and the stone wall thereof broken down? Look over the country from the Hudson to the St. Croix, and tell me if you do not see every where the air of independency? You see farms, like manors, and houses like palaces. Almost every habitation is comfortable, most are neat, and many are elegant. Markets are crowded with produce, which yet bears a high price; barns are filled with plenty; lands are cultivated in an improved stile of husbandry; all which are proof of the prosperity of the country, the wisdom of administration, and the gracious smile of heaven.

Look into the town; this always answers to the country; it grows with its growth, and pines with its poverty. It is the grand reservoir of the country, into which empty the streams of wealth. Of course it is now rich and overflowing. Witness also the American shipping, which crowds our harbors, and whitens with its canvass every sea and ocean in the world. And who is there that can deny that our maritime prosperity is, under God, derived from the wise and seasonable measures of administration, arming our merchants, and forming a navy.

But not to dilate further on this pleasing head of discourse, having seen enough to show our obligations to eminent gratitude, and the striking application

application of the first clause of the text to our country, *Happy art thou, O Israel*, let us proceed to the

II: *Who is like unto thee?* And certainly this, in some respects, is as applicable to our country at the present crisis, as it ever was to the nation of Israel. *Who is like unto us?*

Not *heathen* nations, who inhabit a *large* portion of the globe. There the human mind is not sublimed by a just theology, nor, in its morals, chastened, or so much as restrained from the vilest enormities by the heavenly maxims and motives, revealed to us. Being in the *region and shadow of death* as to religion, those nations are also generally miserable in their governmental policy. Separated into tribes of small limits, with some exceptions, they live, in a state of perpetual and most bloody hostility. And in each tribe, I might almost say, the only law, which is obeyed, is the will of each individual; and the only power, which protects him, is his single arm. To this *most wretched* state however, there are *heathen* countries of great extent, which are not reduced.

But *who is like unto the people of these States?*

Not *christianized Europe*; nor any division of it. Corrupted in christian faith and worship are some states; in danger of being whelmed in infidelity and atheism are others; tottering with revolutionary convulsions are several; and suffering the amazing calamities, which follow in the

train of vast armaments by land and sea, are many. This portion of the world, the fairest, except America, looks marred or affrighted in its visage. We must not look at its general face, to find the likeness of our happy country. We may easily discern a *contrast*.

Look at *Papal Christendom*. The hour of heavy visitation is come. They have drunk the gall and wormwood of French indignity and rapacity to its dregs. You might lately see the hoary head of their church, the thunder of whose bulls once shook all Europe, thrust from the chair of St. Peter, and turned forth a pitiable pilgrim.

Look at *France*; is she like America? No, blessed be God, neither in her crimes nor her miseries. I need attempt no picture of France. Her bloody crest, lately towering so highly and nodding destruction to the world, is at length falling or fallen. I will just remark; in one respect France and America are alike; they have both been in a state of revolution. But O how unlike in the conduct of it. America soiled hers not by one drop of blood, shed by civil hands; but France, shall I not say, has rendered hers *accursed* by the blood of millions of her own citizens.

With pity, my hearers, look at *Holland*; are these United States like our's? They present you a woful contrast: Lately they were the emporium of the world. Commerce was their life. Now you see their bank and coffers emptied; their

their merchants bankrupts; their fleet in captivity; their coasts invested by an invincible armada; and a victorious army near the heart of the country. She is ground as between two millstones; is wretched in the embrace of *pretended* friends, but who are her worst enemies; and shudders at the approach of her *supposed* enemies, but who are her best friends.

Again; turn your eyes to those mountains, upon which freedom found an asylum, when she was hunted from the rest of Europe. In these cantons, where the simplicity and piety of manners, as described by modern travellers, seem almost fabulous, shall we not find the likeness of our country? Ah no; here you see Switzerland, leaning disconsolate on the tomb of her liberty, and weeping over the fallen altars of religion. At best she has only the hope of some happy change; and this a hope, depressed by the probability that a century may not be sufficient to repair the mischiefs made by the inroads of philosophism and French liberty.

But the time would fail me, and it is not needful, to continue the comparison. Our *distinction* from all other nations, both in religious and political respects, claims our fervent gratitude; as we may further see, in the discussion of the last particular of the text, viz.

III. *O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency.* This is an interesting particular, and I regret the necessity of being brief.

This

This head is easily proved on the generally conceded principle of divine providence, And far be it from us in our prosperity to *sacrifice to our own net, and burn incense to our own drag*. But, further than this, what shall forbid our believing a SPECIALITY in divine providence regarding us, in kind like that, applied to Israel in the text, though in a humbler and less manifest degree. Is it presumptuous to suppose that the colonization, rapid growth, early independency, and unexampled prosperity of this country are means in providence to promote that religion and to strengthen and extend that church, against which *the gates of hell shall not prevail*? If not, then we are, in a sense like Israel, designed to be a religious people. Concede this, and our history is natural. I cannot point you to miracles incontestible, like those in the Mosaic history; but I might to many wonders inexplicable, I think, unless referred to *special providence*. I might select from history many instances of this speciality, at least celebrated as such by our pious forefathers.* But I pass over all

* A few allusions in a note, which there was not time to add in the sermon, may interest the reader.

A circumstance, which deserves a comparison with the depopulation of Canaan for the Israelites, is the *pestilence*, which, a few years before the arrival of the Plymouth colonists, "reduced the Massachusetts Indians from 30,000 to about 300 fighting men. Our Ancestors supposed an immediate interposition of Providence in this great mortality among the Indians, to make room for the settlement of the English.

In 1746, the French, with the most desperate design upon the

all others to two of recent date, which seemed occasions, if any, worthy of the divine interposition.

The *first* is the achievement of our revolution. In the words of one, lately a member of Congress, who seems to have regarded our history with a pious eye, "The union of these States in resisting the unjust claims of Great Britain is unexampled in history. That a people oppressed should unite in opposing their oppressors may perhaps be deemed as natural, as it is common, and much more so. But I believe that, in examining history, we shall find that the grievances, which have excited a *whole* people to resistance, have, without any exception, been those, and those only, which have been *actually felt*, and felt by *all*; and not those, which have been barely apprehended, or threatened. Certainly our grievances as subjects of Great Britain were principally of the latter kind; and yet no people were ever better united. Interests, Northern and Southern, which have since been considered

the infant settlements of this country, fitted out a vast armament (such it was in that day) of 74 sail, to ravage the country from Georgia to Nova Scotia, as the same nation has lately threatened. But, through a mysterious series of miscalculation, sickness, and tempests, it met a memorable destruction, without other human opposition, than *fasting and prayer*. It was but a remnant of this miserable fleet, which returned to France to carry the tidings. Thus the American Israel, like the Ancient at the Red Sea, *stood still and saw the salvation of God*.

For several remarkables in divine providence in favor of New England, and the historical authorities, from which they were collected, see the Rev. Mr. French's sermon of 1798.

considered as various and different, were then blended; manners and habits, which have since proved to be discordant, at that period, when union was so necessary, perfectly harmonized. Local attachments, state prejudices, rivalry in trade and manufactures, and selfishness itself were at this critical period, not indeed extinguished, but suspended." Surely in this we see the agency of Providence, which *turneth the hearts of men, as the rivers of water are turned.*

We might mention also particular events in the revolution; as the timely prizes brought in by Manly and Mugford; the brilliant success of Washington at Trenton; and others, which seemed as pivots, on which the war turned in our favor; failing in which, the cause might have been ruined. In a retrospect upon the war, we have infinite reason to adopt the words of David—*Had not the Lord been on our side, when men rose up against us, then they had swallowed us up quick.*

If we advert to an instance more freshly in mind, we are bound to consider the hand of Providence, as no less signally manifested in our preservation from French liberty and French philosophy. For more, than twenty years, has that intriguing nation spread their toils for us. When they fought by our side for our birthright, it was but that *they* might soon obtain it for a mess of pottage, as themselves have told us. From the hidden intrigue of Vergennes down to the open appeal of Adet to the people, they have had one uniform

uniform design, ripening by various means under the monarchy and the republic. America, unspractised, unsuspecting, fondly grateful, foolishly credulous, had, ere this, been an easy prey to them, had not the Lord been *the shield of our help and the sword of our excellency*. Thus have I glanced at this head, and I hope have said enough to raise our admiring thoughts to a specially benignant providence, as alone the fountain of our national happiness and distinction.

In a few words let us now improve this subject. We have seen, in several essential points, the remarkable correspondency between the ancient *chosen* people of God and the people of these States. The parallel has not been made "to raise our national vanity," but our piety and gratitude. To these devout affections, then, O let us give large room and fervent exercise in our hearts, in the view of that distinguishable partiality, with which heaven has regarded this country from its infancy to its present state, ripening into manhood. Has it seemed the design of God that we, like Israel, should be a *religious* people; and our land, like Canaan, the asylum of pure *revealed truth*? Let us cherish the idea, that we may *not defile the land, wherein the Lord our God dwelleth*. Let us not indulge an apostatizing, idolatrous temper, which so often broke out in ungrateful Israel. *Last of all* let us set up the IDOL CALF of infidel philosophy, whose mad worshippers have so alarmingly increased in Christian Europe. HURL HIS PRIESTS,

if

if such there be, FROM YOUR NATIONAL COUNSELS; and let every one, who bows a knee to him, be excluded from your doors and your courtesies.

The temptations and sins of Israel sprung principally from too close an intercourse with foreigners. So do ours. I hope I may say *all* the sedition and *most* of the infidelity among us has been thrown in and stirred up by designing foreigners. Amiable and virtuous foreigners there may be among us; *but such they are not all*.

Let our gratitude for distinguishing goodness be manifested by our steady and uniform piety; and our piety support our patriotism. Our government is not a *theocracy*, like that of the Jews; but it is the *wisest* and *happiest* government now in the world.

We have seen what blessings are poured into the bosom of our dear country. And what as a Union we enjoy, Massachusetts, as a state, enjoys in a measure heaped and running over. The central, and the parent state of New England, she is crowned with every blessing of salubrity of climate, fertility of soil, and maritime accommodation. In regard to the means of religion, we are equally favored. Upon our shores landed the religious pilgrims, who were the acorn, from which has grown this noble oak. The sons of such fires, we have degenerated; but we have so far preserved their spirit, as to retain a respect for religion in its ministers, its sabbath, and its public worship. No unhallowed public sports profane our holy days. It is

a just grief to many indeed, that some disturb the day of rest by needless travelling ; but it is remarked, and I wish to believe it, that this intrusion upon the sabbath is becoming less common.

Thus, as a state, blessed with religion and government, with peace and plenty, what loud and concurrent calls have we, my dear hearers, to fervent thanksgiving this day. Is there *one* shade upon the year, which we are now closing ?

Ah, yes !———*IF I FORGET THEE, O SUMNER, LET MY RIGHT HAND FORGET HER CUNNING.* O, what a fall was there. Religion and patriotism went mourners to his grave. Our civil fathers assembled round his bier and bedewed it with their tears, saying *THERE IS A GREAT MAN FALLEN THIS DAY IN ISRAEL.* The ministers of religion wept the extinction of his light, which shone about him in a manner so christian and exemplary. The mourners went about the streets in every town in the state ; and many seemed ready to cry with Joash, *O MY FATHER, MY FATHER ! THE CHARIOT OF ISRAEL AND THE HORSEMEN THEREOF.* But vain are our tears ; let us resort to prayers, that instead of our DAVID gathered to his fathers, God would raise up of our brethren a SOLOMON to sit in his place.

AMEN.

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in his place.

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